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ASHLAND, Ohio, Sep. 5, 1888.

The College.

The Trustees called upon the Court last Monday, but as he was engaged in opening a trial for murder, and therefore could not attend to the College matter, and we can say nothing definite this week, but expect that all will be arranged satisfactorily, and the College kept.

How The Gospel Expels,

The Brethren Church being unlike any other religious body and built upon the foundation of Christ and the apostles, the rules of other religious bodies are unfit for adoption in maintaining discipline. The Scriptures contain all that is necessary as directions in trying disobedient members, but there is so great a lack of Bible knowledge by many, that woful wrongs are committed by both. A hand-book of systematized gospel principles of scriptural discipline is one of the great needs of the church and age. Such a book has never been written, and with the Brethren church, at least, there is a great demand for it. All that is needed is in the gospel, to be sure, but it is an unknown book of law, and it is so tersely presented that the ordinary reader does not stop to unfold the lines of power and conseqnently can not apply them where needed.

Matthew 18th chapter, from the 14th to the 23rd verse contains full and explicit directions how to proceed in cases of tresspassing members. In the study of the rule good sense and wisdom on the part of the acting parties as church officers are taken for granted and are supposed to compehend the whole plan of procedure.

Another step in the preparation for the body of this article is an amendment in the text as found in King James' translation. Fifteenth verse.

Moreover, if thy brother shall trespass against thee.

"*Against thee*" is an interpolation and does not belong to and has no business in the text. It destroys the true meaning and purpose of the text. It should read:

"Moreover if thy brother trespass."

With the unwarranted words added, it makes the trespassing a personal offence, while as it is written, it may be either a personal offence or an offence against the purity of the church or God, or another member of the church or a man of the world. Paraphrased it would read: "If one brother knows another brother trespassed, he shall go and tell him his fault between thee and him alone." This telling the brother is the work of the Elder or Deacon, when he knows a brother trespasses, yet it remains the duty of any member to do so, when he is the one who has the most intimate acquaintance with the wrong.

Here now is the first step in the trial. A brother knows that a fellow brother has trespassed. He goes and tells him his fault. This includes an admonition to do better and stop sinning and make amends if he has injured another. But he will not hear the admonition, and rejects the pleadings of his brother.

Now the second step is to be made. He is to take one or two brethren with him. The duty of the two or three is to hold a private and preliminary trial and tell him what he must do to make right the wrong he has perpetrated. They are, in the presence of the offender, to take points of evidence in the case, if he refuses to comply with their directions, bring the crime under a scriptural head—lying, theft, robbery, covetousness, adultery, fornication, or drunkenness—prepare the evidence and submit all for public trial before the church. The evidence shall be fairly presented. Then the church, acting in the capacity of a jury, shall decide what the punishment shall be, and the elder in charge shall declare the sentence. If the trespasser obeys the church, then all is well; if he does not, then he is a man of the world to the church—shut out from all church privileges and rights. Let him be unto thee—the church and its members—a heathen man and a publican, one who is an idolater, worshipping himself and his own lusts and desires, which amounts to wilful sinning after having tasted of the powers of an endless life.

The foregoing is an outline of a church case as prescribed by the scriptures. But in executing discipline, there are many contingencies that may arise to defeat the ends of righteousness and justice. Often church trials are held through the influence of corrupt men who are anxious to have another slandered and defamed to cover up his own sins and evil doing. Then in the loose manner in which churches are kept in these times, there are so many guilty ones, that the guilty are often protected by the guilty to hush any attempt to keep the church pure. Again, others will become wofully flighty by spells, and seek to slash right and left with the ecclesiastical ax that no guilty one may escape. Such spasmodic purifying processes are abortive and have their origin in an angry mind and receive support from a false zeal. Under any of these conditions it is difficult to carry out a gospel examination and comply with it in every particular.

In several scriptures, brethren are commanded to withdraw from certain unruly ones. On these a false interpretation is put by many hasty expounders of the gospel, who make them to mean excommunication, when such transgressors are to be put in avoidance only. As this method of exercising discipline has been greatly abused by several denominations, it has become very unpopular in common parlance. But the avoidance is a scriptural practice, and no hesitancy should be felt in supporting it as far as the scriptures authorize it, and using it where it is proper. "Withdrawals" relate to avoidance. St. Paul writes:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

This command by the apostle means exactly that the members shall not go into bad company; that he should not associate with such a one even if he is called a brother; that you should not go to such a man's house to visit and eat, nor invite him to visit your family and eat with you. That you should not sit down at the same table in a hotel, or where chance happens to bring you in each other's presence, is a stringency that was not intended by the Apostle. You are to have no society or church fellowship with such an one. The principle is right and good. The man who associates with such classes as the apostle names is constantly in danger of being led into sin and crimes against his profession. The Holy Spirit does not dwell in the presence of a renegade professor, and the brother who abides in such company will be outside of the saving and protecting influence of the Holy Ghost, and is in great danger of falling away. It is a constant task for the child of God to resist the wiles of the devil, and when he becomes the companion of drunkards, fornicators, tyrants and slanderers, he is in great danger of being contaminated with like sins, and then his example in keeping such company is a stigma upon the good name of the church and Christ.

EDITORIAL NOTES.

There is only one kind of work that will tell in religion. That is earnest, persistent work according to the commands of Jesus. Bluster will do for politics, but in a warfare against Satan only the soldiers who are all the time at it will come out victors. The follower of Christ is not to become weary in well doing.

One of the most uncalled-for class of matter for the paper is bestowing praise upon another. In these days no one does full duty, and for one now and another then to lavish a great string of praise upon another is neither food for the soul or encouragement to the cause. It will do to speak praises to the memory of the worthy dead, but no one knows how soon after a eulogy has been pronounced on a living person he will do some ugly deed that would stain the grandest character for a life-time. "Let him that thinketh he standeth take heed lest he fall."

A number thanked God last week for his goodness, and the thousands spent the day in wickedness.

The young Emperor of Germany is proving himself more of a man and ruler than many supposed. Recently he visited Rome and the Italian Government. He also called on the Pope, and the *True Protestant* gives the result of his visit as follows:

To return to our subject, it is admitted that William used the utmost tact in his interview with Leo and Cardinal Rampolio, his Secretary. The Pope forced from the Kaiser a declaration that Germany could not encourage Papal aspirations and pretensions without endangering the present entente with the Italian Government. From a member of the imperial attendants it became known that the Emperor William, while telling King Humbert how the Pope had insisted on talking on the question of Rome, said: "I had to destroy his allusion, and it was done effectually." When William came back from the Vatican, he requested Signor Crispi, the Prime Minister of Italy, to come to the Quirinal for an important interview, at the conclusion of which the Emperor with his own hand decorated Signor Crispi, the greatest enemy Papacy ever had, with the Grand Cordon of the Black Eagle, saying: "Nobody deserved it better than you."

"YALE LECTURES ON THE SUNDAY SCHOOL," is the title of a new book published by John D. Wattles, 1081 Walnut Street, Philadelphia, Pa. The price is $1.50. It is a series of lectures by H. Clay Trumbull." On every line of knowledge there is a book or books which contain all that is valuable. On the subject of the Sunday School this is the book. It is seldom that we deem a book of such intrinsic value that we feel an interest in having all our ministers and other students in religion to procure a copy. We advise all our ministers to procure a copy of this book. We shall attempt no summary of its contents; it contains just what you want and need, and if you can not spare the funds now, make a note of the price, address, and title and get it as soon as you can. It is a mine of information and encouragement for the Sunday School work.

The Anarchists of Chicago recently held a mass meeting on Sunday for the purpose of devising plans to open Anarchist schools in the city. There are now several in operation, and they are usually held in the rear of a saloon. Satan is becoming very bold in that disorderly people. The laboring classes have grievances, but there is a proper way to correct the wrongs.

In a future number we shall endeav to answer Bro. Mason on the difference between Bishop and Elder from a Gospel standpoint. We like to answer questions, when we can find time.

There are many other Facts besides those presented by Eld. Bashor. The great fact of all still remains; namely, that it is difficult for men who have been engaged in any kind of warfare, to turn square around and be peace leaders. The old patriot and soldier is always ready to fire when one of his cherished hopes is insulted. So these warriors of the church must whack at something, let the consequences be what they will. We expect the time is about here when a paper without those blots can be published, and then we shall make an effort to extend its circulation beyond our own fraternity.

Some Things I Notice.

I notice two men taking a bite from the same plug of tobacco. But one would not take a bite from the piece of meat or bread that the other had bitten from. The same men will use the same pipe to smoke from, but they would not use the same toothpick.

I notice that dudes and aristocrats go into the saloon together with tramps, negroes, and the very lowest class generally, and I presume drink side by side from the same counter. But these gentlemen (?) would not associate with this same low class in the hotels, and churches and Sabbath Schools.

I notice that men who are for a long time strict adherents to some secret order, become morose, reserved, distant, unsociable and narrow, and seem to lose confidence in mankind generally. While men that are strict adherents to the Christian religion, become more congenial to those around them, more sociable, more companionable, nobler, greater and grander.

I notice that people who are too poor to take a religious paper or to pay any thing to the church for the cause of religion, have the wherewith to take secular papers, go off on excursions, buy tobacco and whisk—excuse me. These same persons never have time to attend church on week days, and they and their teams are often too tired to go to church on the Sabbath. But they always have time to go to the fairs and are never too tired nor their teams to go to town on show day "to see the parade."

I notice that peoples' mouths are a good index to their hearts. When people talk finances all the time we may know that their heart is there also. When people talk politics all the time we know that their heart is there, and when people talk religion we know that their heart is there. For "from the abundance of the heart the mouth speaketh."

I notice that because a man is exacting, is no proof that he is exemplary himself.

I notice too that if a man tells you to mind your own business, that is no proof that he is doing it.

I notice that because a man has a small nose it is no proof that it is worn small by being stuck into other peoples' business.

I notice that I cannot tell that a still tongue maketh a wise head, but I know that a wise head maketh a still tongue.

I notice that some men say but little because they know but little, other men say more because they know less.

I notice a man in this city, who has neither hand nor foot, but gets about and makes his own living, while there are thousands of men, with two hands and two feet, and otherwise ablebodied who tramp the country over, begging their living. Such is life however.

I notice that as a rule, men want other men to do just as they do. Every one wants the other one to vote just as he votes. Every one wants the other one to belong to the same church he does, and not unfrequently the tobacco chewer, wants others to chew too, and the smoker is very liberal with his cigars, and the whiskey drinker is liberal enough to pay for the other man's drinks in order to get him to drink. But I doubt very much if he would give him as many dimes to buy bread with, nor would he spend the same amount for clothing for the drunkard's poor little children. I presume the explanation lays in the fact that "misery loves company."

I notice that a great many more people in the world are trying to get homes to spend the few days at, that they have to live here, than are trying to get a home to spend an eternity in.

I notice that people are much more enthusiastic over politics and their man, than they are over religion and Christ.

I notice that people are more willing to receive, than to give, except one thing, i. e., advice, most people are more willing to give than to take.

Well I notice now that I have noticed about enough for once, so I had better quit noticing before I get notice to quit.

J. B. LAIR.

Trans Missouri Flashes.

The writer held four more meetings recently, near Knobnoster, Mo. I am almost certain that a few weeks meeting would add another promising congregation to the Brethren church. Wake up Kansas, Nebraska and Missouri Missionary Board and send a missionary to that place.

If our mission board will furnish a properly qualified and supplied missionary we will agree to furnish ample room for him for six to eight consecutive weeks' work in Johnson Co., Mo.

We just answered a letter of inquiry into the Brethren faith, from Fairville, Saline Co., Mo. We think the EVANGELIST will get a subscriber from there.

We are again strongly solicited to visit Ohio, and also strongly urged by brethren at home to do so. In some matters Ohio, Kansas and Missouri are mutually interested, and we feel anxious to know what shape those matters are in. The churches out here are at peace with each other without a single exception.

The writer is a member and minister of the Brethren church as reconstructed at Dayton, Ohio, in 1883, and in unwavering sympathy with the doctrinal position taken by that convention. He is also in sympathy with its spirit of personal and general liberality.

We made a little start at having a protracted meeting here in our home church. Preached six sermons consecutively, but closed this evening, Nov. 25, on account of much sickness in our neighborhood, among the younger folks. Our school is closed for the present on account of it. Scarlitina is what the doctors pronounce the disease.

The present age and our free country afford grand facilities for the advancement of the cause of Christ. Are we not therefore doubly responsible.

W. J. H. BAUMAN.

Montana, Kansas.

The Brethren Annual for 1889.

The Brethren Annual for 1889 is now ready. It is principally a church document, and you will want to preserve it as such. Price 10 cents.